it will be led to run cross the public : and, if gain come in, though it be by ' making shrines for Diana/ it is no matter with them though Ephesus be in an uproar for it."[10] For Laud, the political virtues, by which he understands subordination, obedience, a willingness to sacrifice personal interests for the good of the community, are as much part of the Christian's religion as are the duties of private life; and, unlike some of those who sigh for social unity to-day, he is as ready to chastise the rich and powerful, who thwart the attainment of that ideal, as he is to preach it to the humble. To talk of holiness and to practise injustice is mere hypocrisy. Man is born a member of a society and is dedicated by religion to the service of his fellows, To repudiate the obligation is to be guilty of a kind of political atheism.

[11] If any man be so addicted to his private, that he neglect the common, state, he is void of the sense of piety and wisheth peace and happiness to himself in vain. For whoever he be, he must live in the body of the Commonwealth, and in the body of the Church." [S7]

To one holding such a creed economic individualism was hardly less abhorrent than religious nonconformity, and its repression was a not less obvious duty; for both seemed incompatible with the stability of a society in which Commonwealth and Church were one. It is

natural, therefore, that Laud's utterances and activities in the matter of social policy should have shown a strong bias in favour of the control of economic relations by an authoritarian State, which reached its climax in the eleven years of personal government. It was a moment when, partly in continuance of the traditional policy of protecting peasants and maintaining the supply of grain, partly for less reputable reasons of finance, the Government was more than usually active in harrying the depopulating landlord. The Council gave sympathetic consideration to petitions from peasants begging for protection or redress, and in 1630